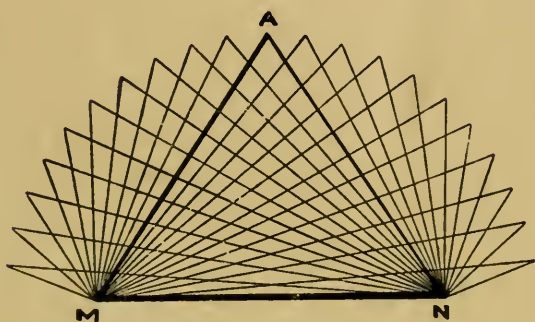


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

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Volume II

Number 10

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A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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FEBRUARY, 1927

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CONTENTS

	PAGE
THE BROTHERHOOD OF MAN J. E. Richardson	1
PINE NEEDLES Joseph A. Sadony	10
OUR INFLUENCE Noneta Richardson	12
WHAT IS PERSONAL RESPONSIBILITY? . Hollywood Council	16
POEM Ella Whce'er Wilcox	20
COMPETITIVE AND COOPERATIVE PRINCIPLE TK.	21
THE CHEERFUL ATTITUDE Noneta Richardson	24
THE EVIL OF PROCRASTINATION George P. Bauer	30
LETTERS FROM A SAGE	32
QUESTION BOX TK.	38

THE GREAT WORK IN AMERICA

THE BROTHERHOOD OF MAN (CONTINUED)



ENCE, does it seem to you that we are warranted in assuming that Anarchism, in any of its varied forms, constitutes the constructive basis necessary to "The Brotherhood of Man"? Not in the present state of human development, nor does it seem possible until at least several millenniums have come and gone and humanity has attained to a much more exalted level of "good manners".

This brings us to a consideration of *Communism* as a possible brotherhood such as "The Brotherhood of Man".

That we may not be guilty of taking anything for granted in this consideration of the subject, it is necessary that we define the term *Communism* at the outset, in the exact terms used by those who stand sponsor for the Communistic concept and social ideal. To that end note the following definitions:

1. "A system of social organization in which goods are held in common."
2. "The opposite of the system of private property."
3. "A system of social organization where large powers are given to small political units, or communes."
4. "Any theory or system of social organization involving the common ownership of the agents of production, and some approach to equality in the distribution of the products of industry."
5. "Unformulated Socialism."

The popular usage of the word *Communism* conforms to the

third of these definitions. The scientific usage sometimes conforms to the first alone, and sometimes alternates between the first and second. The former was the traditional English practice. The latter is followed by writers influenced by the works of the French authorities, who as a rule use the term indiscriminately in the two meanings.

Having been a student of the subject for many years, and having made a critical study of virtually all the leading writers of both Europe and America upon the subject, I believe I am within the facts when I say that "*the holding of goods in common*" might justly be termed the fundamental tenet of *Communism*. While other considerations necessarily enter into the problem, they cluster about this central concept of *ownership in common*.

This brotherhood, as well as that of Socialism, confines itself to the distinctly materialistic aspects of life. It does not extend its efforts and activities to the educational, the mental, the moral, the spiritual nor the scientific departments of Nature—except in the very limited sense in which these may be involved in the purely physical aspects of common ownership of material possessions.

It is just here that its dominant limitations would seem to disqualify Communism as a real "Brotherhood of Man".

As in Socialism, one of its efforts is to reorganize existing government upon such a basis that "competition shall give way to cooperation": In plain terms, this means to establish a government solely upon the basis of *cooperation*, and entirely to eliminate *all competition*. To this end all members are expected to become *producers*, in whatsoever departments of human endeavor they elect to engage; and whatsoever they produce they *contribute* to the *community holdings*, and they *receive* therefrom whatever they *need*.

The very terms thus employed to define the contributions to, and the disbursements from, the community assets, or holdings, raise some of the problems to be met and solved. For instance, is each individual member to be judge of how *much* and *what* he shall produce? If he is, what incentive does this system provide which will impel or inspire him to produce the

full measure of his productive capacity? Does it not, on the other hand, rather hold out to him a strong inducement to put forth the least productive energy necessary to make him a sharer in the community assets? But if some one or more of the community outside himself shall be charged with this responsibility, how will they proceed to impel or inspire each member to exercise the full measure of his productive energy? How shall they be able to offset the natural tendency of human nature to impel each member to exaggerate his "needs" in proportion to his voluntary contribution to the community fund?

Again, who shall determine what are the "needs" of any individual member? Shall each individual be the final judge of his *own* "needs"? In other words, shall each individual within the community be the sole arbiter as to what percent of his productive capacity he will contribute to the community holdings, and how much he shall draw therefrom to cover his own "needs"? If not, then just how will these matters of contribution and consumption, or of income and outgo, be determined so that exact equity shall be guaranteed?

Or, shall the community interests be limited to necessities of life such as food, clothing, shelter and a place to sleep? If so, by what method shall these be apportioned? And if the apportionment is not absolutely equitable and just, what assurance have we that the individual members are going to be satisfied and happy under such a system?

In other words, has any advocate of *Communism* ever developed an automatic, or self-determining system, or method, by which to determine for each member of such a community the exact value of his contributions to the community holdings, and the exact amount and value of his individual needs?

Inasmuch as the earning capacity of one man may be vastly more or vastly less than that of his fellow member, and the value of his needs may be likewise more or less than others of his fellows, an equitable adjustment of contributions and needs among the individual members of such a community would seem to be one of the impossibilities to be solved before such a community can guarantee to its members either justice, or equity, or satisfaction, or happiness, or any adequate inspiration to

employ the full measure of their productive energies and personal efforts.

Until Communism shall discover some process that will reduce the *needs* of each and every one of its members to one and the same standard in amount, and raise the productivity of each and every member to identically the same standard, it will find itself with a vital problem unsolved.

And if it ever should succeed in its solution, that very fact will raise another equally vital problem which must be met and solved. It arises out of the following facts of Nature:

1. In point of productivity (earning capacity) if the community takes the full earnings of the man of superior capacity, and offers him nothing in return for himself as a reward for the surplus he produces, what inducement has the community to offer him that will be sufficient to impel him to go on producing more than his fellow member whose earning capacity is only one-fourth as great?

2. If the superior producer receives from the common fund only the same to cover his needs that is apportioned to the most inferior producer, does Communism hold this to be *equity*?

3. What effect is that likely to have upon the superior producer?

4. When he sees himself producing four times as much as a fellow member, but at the same time observes that his fellow (who produces one-fourth as much as he) receives from the common fund as much as he does, is he not going to feel that he is being placed upon a level with the most inconsequential producer of the entire community?

5. How long does it seem to you the superior producer is going to be satisfied with this quality of equity? Is he not going to raise the question: "Since I receive only the same amount from the community holdings as the least contributor thereto, why should I go on contributing four times as much as he? Why not give one-fourth of my productive energy and time to the community, and take the other three-fourths for myself—playing golf, or pitching horseshoes, or playing the violin? I will still be giving as much to the community fund

as the most inferior producer, and will not be doing him an injustice."

3. And what would be the effect upon the small producer? Would he not be inclined to say: "Inasmuch as the community allows me just as much to cover my 'needs' as it allows to the man who contributes the largest amount to the community holdings, it is evident that the community holds me to be just as important as he is. I am just as good as he is, even if he can and does produce four times as much as I do to the community. I consider myself most lucky, for I am able to make just as prosperous a showing as he can. My wife can have anything his wife can have. She can wear just as good clothes and go in just as good society as she can. But I can't help wondering what *he* thinks about it."

7. To sum it all up in a single question: "Does not any system which eliminates all competition, at the same time eliminate one of the basic inspirations which makes any government prosperous and progressive?"

8. Is it not equally true that it is only the absolute assurance that he shall receive full value for all his earnings that inspires the individual to employ *all* his time and productive energies? And is it not just this that enables him to "get ahead" in the *marathon of life*?

9. Let us look at the other side of this problem: Is it not true that any system of government that eliminates all competition and substitutes therefor cooperation, thereby kills the inspiration to productive activity, and invites inactivity and stagnation, and absolutely reverses the wheels of government progress?

Those who base their communistic ideas of government upon the concept that Nature's *laws* are all *cooperative*, and nowhere sanction *competition*, have only to study the illustrations set forth under the head of *Socialism*, to realize a complete disillusionment upon that subject. They will be profoundly shocked to find that progress, in all the kingdoms of Nature, is inseparable from competition; and that wherever competition is eliminated, or stifled, stagnation, retrogression, deterioration and devolution follow in rapid succession, and with as much

certainty and precision as the seasons follow in their order.

This, however, must not be construed to mean that Nature does not sanction nor provide for *cooperation* as well as *competition*. It only means that both competition and cooperation are vital concomitants in Nature's evolutionary process. It means that both these factors are necessary to complete Nature's plan and method of procedure. And this finally means that any social or economic plan or method of procedure which wholly *eliminates* either competition or cooperation is in direct contravention of Nature's laws. Such a system cannot endure because it omits one of the vital elements necessary to the perpetuity and continuity of Nature's established plan of action and method of procedure.

Does it appeal to your intelligence and sense of logic that any *Brotherhood* such as *Communism* with the element of competition entirely *eliminated*—could possibly be the "Brotherhood of Man" we are seeking to define?

This brings me to the definition which the Great School of Natural Science has formulated to express its own concept of what it means by the "*Brotherhood of Man*".

By analysis and comparison we shall then be in position to determine wherein, if at all, it differs from the various concepts already defined. Here is the definition. Note it with the utmost attention:

THE BROTHERHOOD OF MAN: "*The Exemplification of Moral Accountability in the Mutual Discharge of Personal Responsibility among Mankind.*"

The purpose is to indicate a *Brotherhood of Mankind* that has come into mutual association for the express purpose of exemplifying something very definite and specific. That is, to live their lives in such manner that each individual shall seek to *prove* something of the most vital importance to the life and well-being of the *Brotherhood* of which they are all members. This means that each individual member shall endeavor to accomplish something which every other member shall recognize to be of value to him and to all his fellows. It is therefore something which all his fellow members will approve. Hence, it is something that is for the general good of the

Brotherhood, as such. In other words, it is something that will make for the perpetuity and continuity of the life and development of the Brotherhood itself.

But what is this vital thing which each individual member seeks to *exemplify* that will be of benefit to each individual member, as well as of constructive value to the Brotherhood, as such?

Moral Accountability. This means that there is a Moral Order of the Universe; that *Morality* is as much a Law of Nature as *Gravity*, or *Polarity*, or *Attraction*. It is, therefore, a matter that falls as definitely within the limitations of exact science as are the movements of the heavenly bodies.

In this connection let me call attention to the fact that, according to the findings of Natural Science—"Morality is the established harmonic relation which man, as an individual intelligence, sustains to the constructive principle of Nature".

It is an *established* relation; hence, it is, therefore, a *fixed and determined* relation. But, whatsoever becomes a fixed and determined thing in Nature, is a scientific *fact*. Therefore, *Morality* is a scientific fact, as truly as is the fact that the earth revolves upon its own axis. These are both *facts of Nature*, and are clearly within the limitations of exact science.

Moreover, the relation is not only established by Nature, and therefore scientific, but it is a *harmonic* relation. This means that it is *constructive* and in harmony with the *Constructive Principle of Nature*.

But we have learned also that *Morality* is not only a matter of exact science, but it has definite and specific reference to the *relation* which *Man*—as an *individual intelligence*—sustains to the *Constructive Principle of Nature*.

Our definition of "*The Brotherhood of Man*" includes the "*Exemplification of Moral Accountability*". But what is *Moral Accountability*?

It is man's recognition of the scientific fact that the relation he sustains to his fellows, and to the *Constructive Principle of Nature*, is founded upon a *Moral Order* of the Universe. This means that Nature, or God, has established a *Moral Order* on the basis of exact science and that man recognizes the fact

of that Moral Order, and holds himself bound by it, and accountable to its acquirements. And he proceeds to live his life in such manner that he shall exemplify his Moral Accountability under the Law.

But in conformity with the terms of our definition of the "*Brotherhood of Man*", the individual man must exemplify his own moral accountability in a certain definite way (along with each and all of his fellows), namely, "*in the Mutual Discharge of Personal Responsibility among Mankind*".

Here, however, we must face another profound problem which but few of our fellows of the present day and age, grasp in all its scientific aspects and significance. I refer to the scientific meaning of the term "*Personal Responsibility*". For our definition says the individual *Brother* must so live his life that he shall make it an "*Exemplification of Moral Accountability in the Mutual Discharge of Personal Responsibility among Mankind*".

Before it is possible for him, however, to do this effectually, it is necessary that he first know the exact scientific meaning of the significant term—"Personal Responsibility".

Let us stop at this point long enough to analyze the expression—"Personal Responsibility".

Since it has reference to a law which applies to and governs all mankind, it must be entirely clear that it has reference to each and every individual who becomes a member of our "*Brotherhood of Man*". None is omitted.

But the very fact that we use the term "Personal", establishes the fact that the kind of "Responsibility" we have in mind is that which applies to *each person*. This means that every person who is a member of our "*Brotherhood of Man*" is necessarily bound by the *character* and *quality* of Responsibility that applies to *all* members.

But you will please note the important fact that I omitted the word "*degree*". I did not say that every member of our Brotherhood is bound by the *degree* of Responsibility that applies to all members. I want you to make special notation of this omission, for the reason that it marks a point of the

most vital importance to the scientific exactness of our analysis and final summary. This point will be elucidated later on.

We come now to the term "*Responsibility*". Just what does it mean, as Natural Science uses the expression?

It will be evident to every individual who is at all familiar with the general concept of the term, especially to those who are accustomed to using the term as an integral part of their own individual and distinct vocabulary, that it involves an *Obligation* on the part of the individual—and this means to each and every individual of the human family—to do or not do the things designated or included in the obligation itself.

Another point of vital importance is in the fact that an *Obligation*, to be binding upon those for whom it is intended, must be a definitely *fixed* obligation. Otherwise it is fatally lacking in stability and certainty, and falls below the requirements of exact science. We would not hold it binding nor worthy of our recognition if it were subject to modification or change at the whim of the individual to whom it applies. It is therefore clear that it must contain the element of *fixity* in order that it may reach the dignity of an *Obligation*, or a *Responsibility*.

This fact brings to us the problem of who shall *fix* such an *Obligation* upon us. It must be evident to every individual capable of reasoning upon the problem at all, that *authority* is the element necessary to fix and make binding an *Obligation* upon the members of such an organization as our "*Brotherhood of Man*".

And this means adequate, positive and unquestionable authority. In this case there are no qualifications. The authority must be *absolute*. It must be of such quality, dignity and power that no man shall have the temerity to question it.

But where, with reference to the individual man himself, shall we identify a source of authority that is adequate to sustain and enforce its decrees?

Your Elder Brother,

J. E. RICHARDSON, T.K.

(TO BE CONTINUED)

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



BLIGATION

An obligation becomes an obligation

Only when we assume it.

Then being the protecting parent of it,

We must allow it to mature.

PURPOSE

One must concentrate upon his purpose,

Be it what it may.

And make hsi mind receptive to inspiration

Upon a chosen subject.

Or he may receive thoughts not essential

But detrimental to hsi development.

POWER

It is not enough to possess power;

It is more essential

To know how to use it.

Do not envy one

Who displays it unwisely,

For he soon

Will be dispossessed of it,

As with one

Who possesses wealth unguarded.

DIGNITY

Dignity is the shadow of God.

Self-respect is upholding that dignity.

Personal Responsibility is to maintain

That self-respect.

SECLUSION

He who builds a world of his own

Need never leave it for pleasure.
For the entire world outside
Will try to enter
To keep him company.

PROPORTION

Our body can sustain
A certain size, form and weight.
Beyond which, by its accumulations,
It tears down.
A frog may not be blown
So big as an ox.

ADVICE

My son,
Rather would I that you erect
One mile-stone of permanence,
Than a hundred which may stand
For a time.
Whatever you build, build permanently.
For it is a child of your brain.
Its shadow will instill
Its own likeness
And when you think it old-fashioned
Your children's children will adopt it
As a new creation.
And once again will the light of welcome
Shine out of windows.
And thus again
Shall the old become new,
And the new old.

FAITH

Faith in religion
Holds the ignorant by the possibilities,
The intelligent by probabilities,
The unbeliever by superstition, maybe,
And the Philosopher by its truth.

OUR INFLUENCES



Each time two people come in contact with each other an influence is exerted—an influence of one kind or another—and it is exerted by each upon the other. It may be either good or bad, uplifting or depressing, constructive or destructive. This is a phase of the human element we give little attention or study to as an important angle of life. But it is a vital topic and one we should deliberate over.

Two individuals are associated in a specific work. The lady, through years of study and discipline and the application of the principle of Self-Control, has attained a certain degree of Poise which manifests itself in a quiet, restful, calm, outward manner. The influence she generally exerts is one of equilibrium, balance, stability.

The other individual, a friend, is of a very intense nature, highly emotional, easily disturbed nervously, but yet of a very sound reasoning mind. He understands the principle of Self-Control, the meaning of Poise, and the value of the application of both. When he is not in a state of nerves, he exerts a delightful influence of dignity, strength and Poise. But he becomes so "intense", he forgets.

An afternoon is set apart for them to meet. A certain piece of work must be accomplished during this particular afternoon. Both realize the stress and importance of this and have agreed to work diligently to that end.

The lady has completed her own work and quietly and calmly awaits the arrival of her friend. She realizes the stress of their work, but is holding her poise and keeping herself undisturbed, that her mind may be clear to concentrate efficiently on the work of the afternoon.

At the prescribed time the door bell rings and the friend enters, in a hurry and a flurry. His face is red, his hair dishevelled, his eyes over-bright. One glance at him discloses his nervous state. One moment of his presence in the room disturbs the entire atmosphere and stirs up a chaotic, discordant

condition. He has been interviewing a man during the morning and is all "upset".

His entire outward expression is a manifestation of his inner state of nervous intensity and lack of Self-Control. His Poise is gone. His vibrations are at odds and ends—in direct contrast to the lady's vibrations which are in complete harmony with her calm inner state of being, and in balance.

These two individuals—of opposite vibrations—are to be associated together during this afternoon—the one nervously tensed, frustrated, talkative and with loud and uncontrolled voice, restless in manner, generally disorganized and agitated in soul; the other nervously relaxed, quiet of voice, calm in manner, generally organized, and poised in soul.

Is it not inevitable, as a part of Nature's laws, that such an association will have its influence on both? But—will the influence be good or bad? Which will predominate?

The work was begun. The nervous friend felt the pressure of time, his nerves were taut and he was working on a high tension which manifested more and more in his voice and manner. He was keyed up far above the normal tension—yet continued on with the work. His vibrations stirred up the atmosphere into a perfect maelstrom.

After some time our lady began to show signs of impatience and irritability. Resentment was manifest in her. Conversation became terse. Barriers began to arise. Mutual decision was out of the question. And before the work was completed the vibrations of calmness, quiet and poise were embroiled and entangled and amicable relations were destroyed. Harmony was put to flight. The disorganized state of the associate had exerted a disorganizing influence on our lady of Poise.

The afternoon was a failure—and whose the fault?

Experience brings Knowledge. Knowledge carries with it Responsibility. Nature has decreed that he who acquires Knowledge, through Experience, thereby assumes Responsibility. Therefore, Responsibility for this failure rests with the individual who has the greatest Knowledge.

The man has a working knowledge of the principle of Self-Control and the state of Poise. He understands the impor-

tance of both in one's daily life. But his study of the subject and his application of the principle is not of long standing. It does not cover a long period of years. However, he failed in this instance, in his responsibility, to the degree of his knowledge.

When he left his interview in the morning, he should have had a sufficient wakeful consciousness to realize his intense state of nerves. He should have realized that he had no moral right to bring disorganization and inharmony into a quiet home. He should have made the effort to relax himself and free his mind of all unpleasant things, that he might be quiet and composed, and able to concentrate on the work before him. Instead, he continued to mull over the morning's conversation, wasting mental energy, until he was keyed to the highest pitch. By the time he reached his friend's home, his nerves were in a wretched state. He was completely disorganized. His consciousness was asleep. His mind was dull. And he failed in his Responsibility to exert a constructive Influence.

On the other hand, our lady of the poise, through years of acquiring a knowledge of the principle of Self-Control in action, under Nature's law had assumed the responsibility of exemplifying Poise under all conditions and at all times. Hers was the responsibility of maintaining calmness and harmony within, regardless of external conditions. Hers was the obligation of keeping her vibrations in balance and equilibrium, regardless of the disturbing vibrations about her. She should have realized that the greater moral responsibility was on her. But in spite of this, she allowed herself to become disorganized through the inharmonious vibrations of her associate. She was jarred out of the wakeful realization of her opportunity to be of service at this particular time. Her Poise was destroyed through her failure to appreciate it as her main strength in overcoming in-harmony. She failed in her responsibility to be of service to her friend in his hour of need.

Therefore, because of her greater knowledge, through years of actual experience in applying the principle of Self-Control, and the exemplification of Poise, the greater responsibility of maintaining harmony throughout this afternoon of disorganiza-

tion rested with the lady. Her failure in this case was the greater. Her violation more significant. Her moral lapse the more destructive. Her compensation lies in her own humiliation, her disappointment in self, and her loss of a certain degree of Self-Respect.

Had our lady maintained the Wakeful Consciousness and kept in mind the spirit of Service to her friend during his disorganized period, she would have radiated the sublime and uplifting Poise which inevitably would have brought harmony out of chaos, and assembled the odds and ends of vibrations into a beautiful, restful balance. Her quiet Influence would have soothed and relaxed the restless soul, and relieved the tense nerves; elevating him to the status of Poise where his Influence would have been helpful rather than disorganizing.

But our lady failed; nor even in failing did she relieve the friend of his responsibility. Therefore, both failed in the constructive Influence they should have exerted.

But in proportion that our lady has acquired a greater *degree* of knowledge in this line, through years of actual experience in practicing Self-Control, is her responsibility the greater for the failure; although neither can excuse themselves—and the Law of Compensation holds them bound to pay for their failure. They will reap the benefits of their dissipated energy.

Therefore, it behooves each of us to keep always the Wakeful Consciousness that we lose no opportunity in rendering service to our fellowmen, through the constructive Influence we are able to exert over them. To do this is a Personal Responsibility of each and every one of us. Let us not be caught napping. Let not our Wakeful Consciousness be travelling in the Land of Nod. But let us always "let our light shine forth" to soothe and calm the ruffled soul of him whose knowledge is perhaps not so great as ours, and whose Poise is not quite so well established.

Let us make of ourselves a powerful magnetic Influence, drawing our fellowmen toward the vital pole of Evolutionary Unfoldment and Soul Poise.

NONETA RICHARDSON.

WHAT IS PERSONAL RESPONSIBILITY?

By EOLA W. HOSWELL.



PERSONAL Responsibility is a fixed and immutable Principle of Nature and a Law of Individual Life."

"One of the profoundly important facts of Nature."

"Man is bound by the Law of Personal Responsibility, because of his essential constitution."

"Something in Man's inherent nature that makes him Personally Responsible. It is fixed and definite in its application to each Individual, automatic in its action and self-adjusting."
—(The Great Work.)

So, I would say—Personal Responsibility is that immutable Law of Individual Life which *exacts* from man full return for all he has received.

Happy is the student who has reached that evolutionary stage of unfoldment, where, through *intuitive conviction*, he has "determined the reality of this great Law of Individual Life" and "wisely turns his attention to its careful study and critical analysis".

Here he comes consciously and voluntarily face to face with himself; face to face with the Law of his Being and contemplates his independent relation thereto.

And this is the point where the Harmonic student begins his search. We acknowledge Personal Responsibility as a fixed and definite constituent element of individual being; recognize the duty and obligation it entails, because of our nature, being constituted Morally Accountable beings.

Here, in Humility we stand, with the *fixed* standard of Equity, Justice and Right upon which to live our lives.

Man is not here of his own volition; he is simply one of the factors in the scheme of Creation and Destiny.

He is one aspect of the Plan and Purpose of Universal Intelligence, for the fulfilling of which design he was made a co-operator with his Creator in a mutual effort for a specific

and definite purpose and plan: the attainment of which end is possible only as man unfolds in Consciousness to a realization of his share in the scheme of *Responsibility*.

Responsibility involves the individual ability, capacity to *respond* to an Intelligence outside himself; and *independently* answer back in like or equivalent.

Responsibility is an inherent aspect of the Voluntary Attributes of Soul, being wholly self-determined, and dependent upon the Primary Powers of the Soul.

Nature's or God's part in the plan was to endow and invest man with a free and independent *Choice, Reason—Will*, which at the same time involved and entailed an *Obligation* so to *Use* these Soul Powers for his unfoldment, progress and growth that their exercise shall constitute a natural, evolutionary process—*Harmonic, Rhythmic, Co-ordinate, Co-operative* and *Constructive*.

Thus, Responsibility is the strongest link between Creator and created; between Universal and Individual Intelligence; binding and bridging the two aspects of Intelligence in one mutual effort for man's fulfilment of his destiny. Man, having *Received*, is thereby obligated to *Give*; because Personal Responsibility—that "Law of Individual Life"—*exacts* that nature of response, answer, payment for all obligation. Therefore Personal Responsibility is the Soul compass, holding Individual Intelligence *true to the Law of its Being*.

The Principle of Responsibility measures a soul's spiritual gravity, or earning capacity; and automatically registers the soul *status*, by means of which, under this same principle, compensatory or Retributive Justice is meted out to each Individual Soul.

Personal Responsibility is always a law of *mutuality*, Creator and created working hand in hand. That upon which a "fulfilling of contract" depends, wherever and whenever there is any sort of obligation between souls.

Responsibility is a soul concern which finds fulfilment on any plane according to the nature of the obligation and the soul status. It is that upon which the Golden Rule depends—

"doing as one would be done by", is in fact *the* Soul Responsibility.

There are two aspects in the operation of the Law, equally vital and important—To Do, or to Refrain from Doing—and for a soul to be truly Responsible in either or both cases requires the exercise of the power of a most exquisite *discrimination*.

TO DO exemplifies the masculine tendency, and beyond the Constructive cleavage lies the danger and possibility.

The aggressive, coercive, imposing, self-willed tendency, is a "sin of commission" and a terrible violation of one's Responsibility; involving *Pride of Intelligence, Intolerance* and numerous other destructive soul qualities.

To Refrain from doing is the feminine tendency—"the line of least resistance"; the "easy way"—not feminine because it is *easy*, but because To Do, so often requires an aggressive force of Will, not natural to her peace, harmony-loving soul.

To struggle against other Will forces is not native to her natural inclination; hence, "sin of Omission"—*evasion* of Responsibility.

However, since Nature has set her this part to play, it is evidently through just such effort and struggle she will ultimately secure strength and equilibrium.

In each case it should be—"Everything to Help and nothing to Hinder".

The indulgence of self, or of others beyond the constructive limit, may be a soul temptation out of which arise the "didn't mean tos" of life; *evasions* of Responsibility, for which the soul must inevitably suffer the penalty of retributive justice.

Individual self-control and mastery often have to do battle with the Involuntary Attributes—appetites, passions, emotions, impulses and desires, which arise unbidden within man's Emotional nature; and Responsibility is the constructive basis upon which all such problems are to be analyzed and solved.

If individual Consciousness is confused or bewildered as to what is one's Responsibility; and if Reason does not clearly point the way (as it sometimes does not seem to do), one should turn inward to that high source, Intuition and Conscience, that

"silent witness to truth"; with the stilled organism, Motive pure, Faith un-wavering, Courage un-daunted—guidance and answer will not fail.

So—to Do, beyond the constructive—the positive, violation of Responsibility—or to *refrain* from *Doing*, beyond the constructive limit, the negative or *evasion* of Responsibility are *equally* evidence of Selfishness and in-completeness.

The degree of Self-Mastery, at all times, which depends upon the *Right Use* of all the Faculties or Capacities and Powers of the Soul, measures exactly, man's response to the Law of his Responsibility.

Because of the "accelerating motive", the Harmonic student is increasingly responsible for the *use* of his and her Intelligence.

As Soul rises to dominant power over the gravitative *pull* of the lower Life-Elements, *it* more and more dominates the force and power of the negative qualities and influences, *impelled* from and by them; and ultimately *controls* their vibratory results and appearances, evidenced in the usual sickness, discord or inharmony of any sort or degree.

OUR MAGAZINE

Again I want to remind our readers, students and friends, that this is *their* magazine, as well as *ours*, and they can help to make it of vital interest to all our readers, and at the same time avail ourselves of the opportunity to do a good work, and improve themselves in knowledge and in the power of expression.

I am specially inviting all such students, friends and readers, to *write* for us, to become regular *contributors* to the magazine. Send us, at any time, articles on any subjects within the scope of the teachings of the School of Natural Science. Make them from half a page to three pages, or even longer if the subject is of special interest and requires more space. We will be glad to have such contributions, the more the merrier, and they will serve a real and valuable purpose. TK.

Beyond.



'T seemeth such a little way to me,

Across to that strange country, Beyond;

And yet not strange, for it has grown to be

The home of those of whom I am so fond.

They make it seem familiar, and most dear,

As journeying friends bring distant countries near.

So close it lies that when my sight is clear

I seem to see the gleaming of that strand;

I know I feel those who have gone from here

Come near enough to even touch my hand.

I often think but for our veiled eyes,

We would find Heaven right round about us lies.

I cannot make it seem a day to dread

When from this dear earth, I shall journey out.

To that still dearer country of the dead,

And join with lost ones, so long dreamed about.

I love this earth, yet I shall love to go

And meet the friends who wait for me, I know.

I never stand above the bier and see

The seal of death set on some well-beloved face,

But that I think: One more to welcome me

When I shall cross the intervening space

Between this land, and that one Over There;

One more to make the strange Beyond seem fair.

And so to me, there is no sting to death;

And so the grave has lost its victory.

It is but crossing, with suspended breath

And white, set face, a little strip of sea,

To find the loved ones on the other shore.

More beautiful, more precious than before.

—Ella Wheeler Wilcox.

NATURE'S COMPETITIVE AND COOPERATIVE PRINCIPLES



NATURE'S competitive principle is that which causes individual entities to strive with each other for a self-gratification. Nature's cooperative principle is that which causes individual entities to combine their efforts for a mutual gratification. I do not think the principles themselves can ever be destructive. The destructiveness is due to the motive and the absence of self-control with which the individual uses the principles." (E. M. O.)

"Nature's competitive principle is Nature's push or urge to the individualized intelligence to seek self-preservation, self-expression, and attain self-completion. The cooperative principle is the natural urge to the individualized intelligence to growth and development under the governing principle of polarity, of giving and receiving, and thereby satisfy the Law of Compensation and earn Nature's reward—Individual Completion, Happiness and Immortality.

Nature's Competitive and Cooperative principles are not normally destructive in method, plan or purpose, but may become so by misuse or abuse of privileges by the individualized intelligence." (A. E. P.)

"The Competitive principle is that (only) *seemingly* "hostile environment" incident to the activities ensuing from the cooperative principle—which is only another term for the Universal Law of Polarity, or Affinity. Either may be destructive. By misdirected Will, or through mental domination." (W. D. McL.)

"Under the Competitive Principle particles of matter unite, separate and reunite in their *search* for perfect vibratory correspondence. Under the Cooperative Principle perfect vibratory correspondence *is established*. The competitive principle may become destructive whenever, in its operation, it disintegrates and devitalizes matter where perfect vibratory correspondence already obtains." (A. C.)

"Nature's Competitive Principle is that which prompts indi-

viduals to work selfishly *against* others, for personal gain or selfish benefit. Nature's Cooperative Principle is that which inspires individuals to work unselfishly *with* others, in mutual effort for common ends.

"The Cooperative Principle, in itself, is constructive, although man may cooperate for a destructive purpose. The Competitive Principle is destructive, although individuals may compete, in what seems to them an honorable cause. In the kingdoms below man Nature appears ruthless in the destruction of life, one thing continually living upon others. However, here the Law of Compensation atones. Not until the individual is Moral is he destructive in the sense we are using the term." (E. H.)

"The Competitive Principle is that principle in Nature which impels strong intelligences to oppose the strong as well as the weak, for self-satisfaction. It extends through only the three lower kingdoms of Nature. It is destructive only to Man when he makes use of it for selfish purposes. It is not destructive from an evolutionary standpoint, in the lower kingdoms. When man uses this principle he is influenced by the lower life elements. The Cooperative Principle is that principle in Nature which impels the intelligent Soul of Man to lend his assistance to the Constructive Principle in Nature for his and Nature's purposes. Its proper place is in the Soul kingdom. When man uses this principle he is influenced by the intelligent and Moral Soul principle. This principle is constructive.

"Nature evolves a man—using the competitive principle—'the survival of the fittest'. Man, cooperating with Nature, for common good, uses Nature's Cooperative principle. Man stoops to compete—his proper sphere is on the cooperative plane." (K. W. G.)

Note carefully the following which is intended to cover the sense in which the School employs the term:

The Competitive Principle and the Cooperative Principle in Nature as they exemplify themselves within the three lower kingdoms of Nature are the concomitant factors employed in the "evolution of Individualized Intelligence". Within these lower kingdoms the Competitive Principle may be destructive

to individual life, though Nature never loses sight of the ultimate goal of Individual Evolution upon the higher kingdom of man.

Within the *human* kingdom, where the individual becomes morally accountable and personally responsible, the two principles are still concomitant factors in the evolutionary process; but here the competitive principle becomes doubly destructive when wrongly employed for *purely selfish* purposes—in that it destroys the individual who abuses it, as well as the individual, or individuals, against whom it is employed. In this kingdom the Cooperative Principle is constructive, and when rightly used by the individual it becomes doubly powerful in its evolutionary impulse to the individual, in that it unites the impulse of the individual to that of Nature toward the same evolutionary goal of *Self-Completion* on the part of the individual, and Nature's reward therefor which is *Individual Completion* and *Perfect Happiness*.

You are referred to the January installment of the article on "THE BROTHERHOOD OF MAN", for a more detailed development of the subject.

For the next month I am going to ask you to study and think over this question: WHAT IS EDUCATION?

TK.

THE GIFT OF LOVE

It is in loving, not in being loved,
The heart is blessed.
It is in giving, not in seeking gifts,
We find our quest.
If thou art hungry, lacking heavenly boon,
Give Hope and Cheer.
If thou art sad, and would'st be comforted,
Stay sorrow's tear.
What ever be thy longing, or thy need,
That do thou give.
So shall thy Soul be fed;
And thou, indeed, shall truly live.

THE CHEERFUL ATTITUDE

(CONTINUED)



ANY of us harbor the notion that when we have completed the mechanical performance of an act we have discharged our responsibility and performed our obligation. We forget that every duty fully performed carries with it two requisites:

1. The mechanical performance, the act itself.
2. The right attitude of soul in which the act is performed.

This twofold requisite does not reach our consciousness and we continue on in life performing the mechanical *act* of a duty, but thereby only *half* fulfilling it, because of the spirit and attitude in which we do it.

Every duty entirely fulfilled; every obligation fully performed; every responsibility completely discharged, requires that the mechanical act shall be accomplished with a *cheerful, contented and complacent soul attitude and mind condition*. In the light of this fact, how many women are there among us who entirely and conscientiously fulfil their household duties? How many of us fully and conscientiously perform our wifely obligations? How many of us completely and conscientiously discharge our motherly responsibilities?

The duties, responsibilities and obligations of a wife and mother become so monotonous and burdensome that the majority of us go about, day after day, performing them in a spirit of protest and mental aversion, rather than in an attitude of hopeful contentment and cheerful complacency. And therein we do an injustice to our duties, to our families and to ourselves. It is herein that so many of us fail and make life a burden to ourselves and others within our circle.

A housewife finds it necessary, in the care of her home, to wash dishes three times daily, day in and day out. Soon this simple act becomes drudgery to her; yet it must be performed. At this point the way diverges—she may perform it either in a right spirit of cheerfulness, or in a wrong spirit of protest. If she does it in the right way, she fulfils the two requisites of

duty performed and merits the highest reward under the Law of Compensation. If she chooses the wrong way, that of protest, she only *half* fulfils it, and merits only a meager reward under the Law.

When we perform a mechanical duty in a spirit of protest, the drudgery of the act gradually exaggerates itself in our minds, like a snowball grows larger as it rolls. Soon we have the simple act enlarged far out of proportion, and our souls seeth with anger and hostility against the performance of the gigantic task. We make ourselves unhappy, and fill our minds, souls and bodies with the germs of dissention and inharmony.

If we assume an attitude of cheerful complacency, as we perform the simple task, the drudgery disappears, the act sink into insignificance, our souls soar free, and we fill ourselves with the radiant glow of warmth and health, which spells Constructive Life.

We all know that the face usually reveals the individual attitude of soul and mind. The person who is morbid, whose soul revels in gloom, whose mind is filled with discontent, worry, resentment and despondency, reflects to others his mental attitude in his face. The corners of his mouth are pulled down, the lines of his forehead are drawn into muscular knots, the sparkle of the eye is blotted out, the face becomes a network of premature wrinkles, "crows-feet", sallow complexion and lusterless eyes. One can tell, from a glance at his countenance, the morbid condition and attitude of his mind and soul.

On the other hand, the face of the cheerful person, whose soul is free from resentment and despondency, whose mind is filled with thoughts of hope, good will and complacency, and whose heart revels in joy, brightness and love, gives forth to the world a herald of inspiration. The corners of his mouth are raised, a twinkle is in his eye, the cheeks are tinted with the glow of health and enthusiasm, and there is an upward tilt to the entire face. One feels a heavenly uplift, as he studies the marks of cheerfulness presented.

Often we see a young woman who wears an expression of worry, with wrinkles deep and many, disfiguring the beautiful, youthful forehead and brow. She is in the prime of life, yet

her facial expression reveals to us that she has not learned the great lesson of cheerfulness—that her soul is steeped in discontent and morbidness.

Then, too, occasionally we see a woman, the mother of a large family, who has passed the meridian of life, whose face is radiant, unwrinkled and lovely. We know at a glance that this splendid soul has drunk deep of Nature's draught of cheerfulness, and has kept her mind filled with serene, kindly, beautiful thoughts which have left their charming mark.

As we travel through life we see many beautiful women whose physical charm is marred or destroyed by the expression of countenance betraying a morbid soul attitude. Then, too, we see women with very plain physical appearances whose countenances are beautiful and charming because of the cheerful souls manifesting through the facial expressions.

"For, prayer will, in time, make the human countenance its own divinest altar; years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression, until the lines of the human instrument are drawn into correspondence and the harmony of physical form matches the unheard harmonies of the mind."—(James Lane Allen.)

If we women but realized how much influence the thoughts we think, and the soul attitude we maintain, bring to bear on our looks and our physical, as well as mental charm—and, too, our careers in life—we would strive the harder to keep our minds and souls filled with thoughts of hope, content, peace and cheerfulness. We would guard ourselves against the entrance of resentful and morbid attitudes. It is quite possible for any of us to control our thoughts, to regulate our minds, and to discipline our souls, as to shut out entirely all the sordid, morbid thoughts which come to us, and to open the doors of our souls only to the brighter, more cheerful aspects of life. We would spend our greater time in decorating our faces with the brush and pencil of the Great Artist within.

This is a part of our responsibility to ourselves and to others; for each woman owes it to herself and all concerned to make herself as charming and beautiful, physically as well as mentally and psychically, as it is possible—and her possibil-

ities are unlimited. We cannot all be perfect physical models, and possess aquiline features; but we can, all of us, add to our physical charm by cultivating a beauty of soul which will shine out through the windows of the spirit and illumine the countenance until it becomes a beacon light to all who come within its radiance.

There is an attitude of soul which radiates the inner being, warms the earth and illumines all duties. It lifts burdens and lightens loads. It invites health and disperses disease. It attracts light and dispels darkness. It stimulates friendship and repulses enmity. This soul attitude is the spirit of *Cheerfulness*.

There is an antithetical soul attitude which adds weight to heavy loads, darkens the pathway of duty, casts a shadow over life, dulls the eyes of the soul and freezes the beauty of earth. This dispeller of light and warmth is *Morbidness and Discontent*.

Some are born morbid in disposition. Some acquire morbidness as a result of a grudge against Nature. Others are morbid continually; still others are so only sporadically. One individual becomes morbid over a particular condition in life; another over general conditions; some because of ill health. This person has had a sorry disappointment which has awakened his morbid disposition. That one is so because of his work. Many others become so as a result of the monotony of life's work and interests. Some suffer morbidness as a result of prenatal influences; others as a result of environment.

But, whatever the underlying cause, morbidness is always followed by destructive results. Continued indulgence in it leads first to despondency, then to melancholia, later to insanity, and finally to physical death, as well as soul retrogression.

Morbidness directly affects physical health destructively, just as Cheerfulness affects it constructively.

The morbid individual has a sluggish circulation which delays the natural processes of the anatomy. His digestion becomes impaired as a result. His body becomes attenuated. Autointoxication is produced, which inevitably results in disease. His mentality becomes obtunded. His eyes lack lustre.

He presents a picture of physical and mental inertia and stagnation.

A cheerful mental attitude stimulates the circulation and sends the blood surging through the veins, carrying with it all disease germs, which finally become exhausted in the swift stream and die. The activity of circulation stimulates digestion and sends a current of vitality and force into the brain cells. The eyes become sparkling; the skin takes on a clear condition; and the mentality—as well as the physical body—manifests health and well-being. “There is no physician like cheerful thoughts for dissipating the ills of the body.”

The mother, who is the dominant influence in the home, directly affects the health conditions of her family by her own mental attitude. She, who creates the home atmosphere, and exerts a potent control in the home, can bring health to her children by maintaining a consistent, cheerful soul attitude, or she can cause them untold physical and mental suffering by indulging herself in morbidness and discontent. The home atmosphere represents her mental attitude, in the main. The children and home inhabitants take on the home atmosphere which is chiefly controlled by the mother. Their lives are colored by her general spirit. They unconsciously assume her temperament and her attitude in their work and general life conditions. She sets the mental and spiritual pace for the members dwelling within her domain.

A potent illustration of a mother's morbidness, and its direct effect on her home and children, was presented recently in the daily paper. The head-lines read: “Mother shoots ten-year-old daughter, and turns revolver on self.” The history of the case gave these facts: The woman, when young, had great ambitions to be a celebrity in the world of music. Her health and the financial conditions of her parents prevented her from achieving the goal she sought. As she grew older she brooded over her disappointment. The parents noted this and did what they could to interest her in other things. But she shut them out by her brooding, and continued to dwell in her morbidness, alone. As time progressed, she would go to her room, shut herself in for hours, away from everyone, and respond to no

calls nor demands. For days at a time she would speak to no one. At such time she always betrayed evidences of weeping. Occasionally she would take her disappointment to her mother, but always in a tone of sullenness and resentment which betrayed the brooding, depressed condition of her soul.

As she grew older and her morbidness became more marked, the parents sent her west to relatives, hoping the change of environment and association might remedy the brooding. After a few years she married a western man and became the mother of two splendid children. For four years she was much improved and seemed at last to have overcome her disappointment and resentment against Fate, and her parents rejoiced. But, as the novelty of wifedom and motherhood wore off, she indulged herself again in brooding over her musical failure, and began shutting herself off from her husband and children. She gave no companionship to her husband and made the home atmosphere so depressing that her husband one day packed his belongings and left her.

This added to her unhappiness and, more and more, she shut herself off from friends and family. When the son was six years old relatives noticed an abnormal mental condition which seemed a reflection of the mother's attitude. They watched him carefully and, as the months passed, found he was growing more and more like his mother. Two medical men were called in to attend him. After studying the mother's depressing mental attitude, they decided that her influence in the home was wrecking the child's life. He was therefore sent away, out of the city, to a private school where he could be free from her ill influence.

NONETA RICHARDSON.

(TO BE CONTINUED)



THE EVIL OF PROCRASTINATION

By GEORGE P. BAUER



EXICO is by some called the "Land of Manana" because it is supposed that the majority of natives in our sister republic prefer to leave many a task for tomorrow (manana) that should be done today.

However true that may be, it is a certainty that as far as intellectual effort or task is concerned, we have in this great and glorious country of ours a very great majority of people who are chronic "Mananaites" (if I may be permitted to coin a word to fit the occasion).

If it is a matter of business or pleasure, they are quite willing to do it "today". But when it comes to intellectual effort, it is different. "Really, I'd like to do that, you know, but—I just can't spare the time just now—later perhaps!" Or words to that effect, is what one hears.

It is even a very difficult matter to induce the majority of people to merely *read* something pertaining to intellectual development and effort. And when it comes to "doing" an intellectual task there can be found only a very small minority who do not shirk it, who do not procrastinate, if they consider the matter at all.

How many souls have gone to perdition because of this pernicious habit of procrastination; because of this putting off from day to day, month to month, and even year to year, some intellectual and moral task that might have changed their lives entirely, and through which they might have become a blessing to their fellowmen, and a lever of progress for the collective humanity of the world, if they had done it at the right time.

Why do people procrastinate in these matters? If we inquire into this we find that in the majority of cases the people do not consider intellectual or moral development and progress of sufficient importance to warrant the expenditure of their time and energy, which in their opinion would be far more profitably employed for the furtherance of their mundane affairs, be it pleasure or business.

If they but knew it, through their attitude of indifference they cheat themselves of their divine birthright as individuals, intelligent, self-conscious and independent souls.

If they would but realize that through their mental indolence they will some day suffer intense agonies of the soul when they shall know what opportunities they have missed and wasted away. Then they shall realize the import of Jesus the Great Master's parable about the wise and the foolish virgins who awaited the coming of the bridegroom.

If they could but visualize themselves in the mirror of the future when all their worldly dross and possessions will have ceased to benefit them, and when each of them shall stand in the presence of Eternal Truth—a soul divested of its physical covering and its worldly treasures and honors. A soul naked and helpless in its ignorance of divine law; a soul in despair because of its vivid realization of the precious time squandered away in its past that should have been utilized for its progress on all the planes of its being.

If they who procrastinate could but know, and realize, and visualize these things and the terrible reality of them they would flee from procrastination as from a plague.

Then they would understand that the only time to do or start to do anything which may contribute to their mental, moral, spiritual and psychical development and progress is "TODAY"—"NOW"—"THIS VERY MINUTE".

Every minute is a link in the chain of time. It is a gift from the Great Creative Intelligence, to be used like all its gifts to us—for *constructive use*.

If we do not so use it we are not doing our duty, neither to our Creator, our fellowmen, nor to ourselves. If we waste our opportunities through procrastination, then through the Great Law of Retribution we shall suffer for our negligence. The Great Law of Compensation and Retribution cannot be evaded. It cannot be changed. It works automatically. If we try to evade it, or think we can, then we fool only ourselves. It is one of the impossible things of Nature.

LETTERS FROM A SAGE



Y Dear Friend:

You remarked in your last letter how very much surprised you were in your first meeting with a Modern Master. Before having joined the Sadol Movement, your mind had become saturated with much of the Oriental literature, which has, for the past thirty or forty years, been flooding the Occidental countries.

You had, in fact, belonged to one of the Great Modern World Movements, whose whole existence is based purely and simply upon the translations of an ancient literature, and whose followers bow in humble adoration before the shrine of self-exalted Leaders, who even now are attempting to foist upon a credulous world a new avatar, a world Savior, who, according to the word that is circulating the rounds among the Elect, is preparing his body as a receptacle for the entrance of the Messiah, who is to come.

Your mind had become filled with imaginary pictures of nude or semi-nude patriarchs, the supposed Masters, not of a Great School of Natural Science, but of a School of Mystery; of a school of men who, scorning this very practical world of ours, had withdrawn into the seclusion of mountain fastnesses, and by a process of prayer and meditation had deadened or negatived their physical senses; had denied themselves of all the Divine-given prerogatives of their physical bodies, which in reality, were meant to be the temples of the living Soul.

And your mentality had become clogged with a conglomerated mess of Oriental words, foisted upon our gullible Western civilization under the supposed presumption that our own beautiful, living vibrant language was insufficient for the expression of ideas, which only the subtle and sophisticated mind of the Oriental could understand.

Then also, having listened to and become almost hypnotized by the weird, poetical mantrams and balderdash of some of the yellow, red and orange garbed representatives of a nation which is in the last throes of a mental, moral and physical degeneration (and most of whom, if the truth were only

known, returned to their native land with their purses filled to the brim with good, honest, hard, round American dollars, and laughing up their sleeve at the gullibility of the Western "simp") had really begun to associate Mastership with a far-away, hazy, dreamy look, or with a self-absorbed, delicately spiritual individual, who discoursed upon the composition of the Universe and could tell you offhand as to the exact number and location of the Lords of Karma, and what God's original plan was and just who were his immediate associates.

Consequently, how shocked you were, how terribly shocked, and yet with what a tremendous feeling of relief it was, that you actually came in contact with this Modern Master—the only representative of the ancient and venerable School of Natural Science in this country.

Yes, what a tremendous surprise it was to you to meet, not a sombre, long-robed, long-haired, barefooted, fanatical looking freak of Nature, but an honest-to-goodness, straightforward, cheerful, healthy-appearing, sanely dressed, normal individual. An American citizen, and proud of it, with a modern home, electric lights, kitchen range, bathroom, bedrooms, piano "and everything". And then, last, but not least, he had a wife. Think of it, a wife! And she was genuine, too. Right up to the minute, wearing the latest modes, and withal modest, self-possessed, self-poised, a gracious lady, fit to grace the home and hearth of any normal twentieth century individual. But think of the awful sacrilege of it! For hadn't the mediumistic Leaders of this Great World Movement, with its ready-made savior, repeatedly assured you that no married man could ever possibly think of developing Mastership, for wasn't it contrary to all the arbitrarily set laws regarding the inhibitions of the emotions and feelings of a natural individual?

And as you shook hands with this apparent anomaly, this contradiction to all the well-known laws of Mastership, as propounded by those individuals, who probably would be unable to recognize a real Master if they saw one, a twinkle, a genuine American-made twinkle came into his eye, and making some funny "crack", he bid you welcome and you felt perfectly at home.

Later on, in the course of the evening, to the little group of friends who were congregated there, he discoursed upon the Modern Masters of the Great School of Natural Science. And in his simple, unaffected, unpretentious, straightforward way, using a language that even a child might understand, he spoke somewhat as follows:

"My friends, we are living in a remarkable age. The Great School of Natural Science, hoary with antiquity, has watched the rise and fall of Nations, the growth, development and decline of civilizations. And through it all, like a golden thread running through a string of pearls, it has sensed the existence of a tremendous, ceaseless underlying impulse! The never-dying principle of Evolution! That infinite force, which, utilizing the Natural Law of Affinity, urges mankind on, through the personal efforts of the individual, for self-completion, for individual happiness, to unfold and develop his latent faculties, capacities and powers.

"And what does this mean? Just this: that man evolves only as he expresses himself, as he creates. It matters not what the particular effort of the particular individual is, whether it is houses, temples, great works of art, music, poetry, religion, or science. For just so long as he is active, creative, just so long as he manifests and gives a material expression to the otherwise dormant idea in his mind, to just that extent is he unfolding, evolving.

"And so, through the combined efforts of great masses of Humans, pushed on, not only by their own individual desires and ambitions, but also in a general way through the ceaseless urge of the tremendous underlying forces of Nature, great civilizations appear. But remember, my friends, that no civilization is greater than the evolutionary status of the Souls that give it expression. Thus it is that an Empire grows up, reaches its apex, its highest point of development, then gradually declines and dies out, only to be superseded in time by a new and more glorious expression as the same great wave of human Souls reappear upon the physical plane for further development and unfoldment.

"For this earth plane of ours is a School, a training ground

for the building of Human Character, the unfoldment and development of human possibilities, whether physical, spiritual, mental or moral. For man is in fact a composite being, and in order to become a well rounded out individual, capable of giving expression to the highest and best that is in him, he must somewhere along the line of his evolutionary development have absorbed the knowledge and experience of an all-round development.

"And in this connection, it may not be amiss to state, that one reason for the decline of a civilization is because of the fact that the original great wave of Humanity that built it up and gave it expression, had temporarily left it and been replaced by a new group of younger Souls, who, being unable to live up to the status and requirements of that particular manifestation, had caused its downfall. But, nevertheless, they too had benefited from the contact and effort.

"So it is, then, that today we are living in a marvelous age. For here in America we are laying the foundation for the expression and manifestation of the most glorious civilization that has yet appeared upon the face of the earth. And the great School, always in the vanguard of progress, realizes that if it is to successfully transmit its message, not only of hope, but of definite and exact knowledge, it must adapt itself to the requirements of the present hour.

"For we are living in a day of extreme individualism. The average mind, because of the tremendous development along mechanical and scientific lines, is becoming clear-thinking. He is beginning to use his own reason. Gradually freeing himself from the binding limitations of Dogma and Creed, he is asserting his own inherent prerogatives of individual choice and preference. He refuses to live the communistic life of the African cannibal. He wants to be himself, to express himself, to have his own home, sacred in its confines to him and his family, and above all to think for himself. In fact, Humanity of today, that is, the humanity of the rapidly evolving Western civilization, is actually approaching the goal set for it by Nature, and that is the Individualizing of Intelligence.

"And so, my friends, if you really and truly wish to develop

that kind of Mastership that will mean anything to you and the world in which you are living, you must adapt yourselves to the needs and requirements of the present hour.

"The world must realize that we, as students in the Great School, are absolutely human, that there is no mystery about the development of Spiritual Faculties. That it is the result of conforming ourselves to purely natural laws, and that our methods of training, experimentation and logical deductions with the consequent application of exact knowledge, is just as scientific as that of any of the schools of physical Science. In no way, my friends, is the Great School attempting to antagonize the modern schools; for remarkable as it may seem to many of you, they are absolutely correct in so far as they have gone. We are, in fact, attempting to conciliate the physical schools and make them realize that the spiritual world is not composed of some sort of an imaginary, unexplainable, filmy substance, but is in fact, a definite tangible form of matter, which is just as real to the Soul that is able to consciously contact it, as the physical material is to his physical senses.

"And the School, furthermore, wishes to convey the message to Humanity that in no way does it despise the physical body and its senses. For this world is just as important to the evolution of the human individual as any other world is, and in fact more so. For it is here, and here only, that the foundation for man's further development must be laid. The School is perfectly in accord with the individualizing tendencies of modern humanity; for, in truth, that is the very thing for which it has been fighting throughout the ages, namely—the right of the individual to think for himself, to act for himself, and to live his own individual life; always, however, living up to his highest conception of Equity, Justice and Right.

"So then, my friends, if you wish to develop and unfold your spiritual faculties in a sane, normal and healthful way, live in the world, enjoying all the pleasures and satisfactions of your senses, but ever manifesting *moderation* in all things. That is, be a living example of Self-control in every sense of the word. For remember that there is not one thing in this world, not an emotion, not one desire, ambition or aspiration

that is destructive if controlled and transmuted to constructive ends. And therein lies the real secret of True Mastership, to perfectly and completely align oneself with the Great Constructive principle in individual life, living always up to the highest dictates of one's conscience and learning above all things to respect the rights, privileges and prerogatives of the other fellow.

"Also, use good sound common sense in all things; avoid all extremes, be balanced. Remember what your purpose in life is—not to antagonize, but to exemplify. For actions speak louder than words.

"And finally, remember to be cheerful. For it is only the truly and consistently cheerful individual, he who has actually built cheerfulness into the very Soul-fibre of his being, who has really developed that inner state of Soul Freedom which makes of him a potential Master not only of himself but also of the finer, yet fully as natural, Forces of Nature."

Well then, my friend, are you not glad that you are what you are, that you had the privilege of living your life in this marvelous land of ours, that you too might add your quota to the building of this new and glorious civilization, whose influence is to extend throughout the whole world? So then forget your old literature. It is beautiful in its way, surely, but it has served its purpose. The civilization that had given it expression is a thing of the past, obsolete. Let us, if possible, build up a new active living literature, one that will appeal to our present more highly evolved mental, moral and spiritual conceptions. For remember that the Great School is ever progressing, for by no means would it dare to affirm that it has reached the limits of the possibilities of human knowledge

And be glad also, that you have met a man who, in spite of the fact that he is a living Master of the Law, really lives and exemplifies that true Spirit of Humanity and Brotherhood that manifests itself in his sane, healthy, normal way of living, that appeals to the heart and Soul of every true citizen of the new world.

Sincerely your friend,

G. G.

THE QUESTION BOX



BEFORE proceeding with further questions let me explain a matter that will assure my questioners that I am not intentionally ignoring any of their questions. It so happens, however, that I have a large number of questions on file which are but repetitions of questions already answered. Some of these questions—while not in the exact words of those already answered—are identical in principle. Hence, it does not seem advisable to repeat the answers. Therefore, those who do not find their questions answered will please not think they are being neglected nor ignored. If they will go back over the files of this magazine and its predecessor—"Life and Action"—they will find the answers somewhere within those limits.

One suggestion let me make in this connection: Those who send in questions to this department will confer a real favor if they will reduce their questions to the briefest possible form consistent with clearness of expression. The result will be to conserve much space. Many of my questioners do not seem to realize this fact, and in order to make their questions clear and complete it is necessary for us to either entirely restate the questions or print the entire letter wherein their questions are found.

QUESTION: Does the Great School recognize more than one Official Definition of any given word?

ANSWER: It is the desire and purpose of the School to confine its use of any given term to a single definition—where that is possible. However, the English language is so complex and uses so many words to express different meanings that it is not always possible to confine the use of a given word to a single definition. The instances to which you refer in the remarks following your question, wherein the questions of the Junior Course are not answered in the specific words which I have used in this Department, will be found, upon examination, to be of this nature, sometimes more briefly and possibly including a single phase in addition.

QUESTION: In the case of the Independent Mental Tele-

pathy between a psychic on the physical plane and individuals on the spiritual plane of life, what is the result if several such spiritual individuals attempt to communicate with the psychic at the same time? Will interference result similar to what we are accustomed to in case of radio communication?

ANSWER: Assuming that you have used exactly the expression you have intended when you say "Independent Mental Telepathy"—the result would not be identical with the radio problem you suggest. Let me give you, however, an illustration which I believe will enable you to obtain a very clear and definite understanding of the relation which an independent psychic (mental telepathist) sustains to those on the spiritual side of life.

Let us assume that you (in full possession of all your faculties and powers) are surrounded by a room full of other individuals upon the physical plane and they are all attempting to talk to you at the same time; you would have a situation which would be virtually identical with that to which you refer. The interference would naturally arise from the confusion resulting from a number of individuals talking to you at the same time, no two of whom are talking upon the same subject. It would be impossible for any one of your questioners, under such circumstances, to get over to you a clear and definite question or statement entirely unaffected by the words and ideas of the others who were attempting to do the same thing at the same time. Were you ever at an old-fashioned quilting-bee? If so, you will realize what difficulty any single individual has, in the midst of such conversational confusion, in attempting to carry on an uninterrupted conversation with any one individual present. The thoughts, ideas and suggestions filling the room necessarily result in all manner of interruptions and diversions which make perfect mental conditions impossible.

That you may have a perfect understanding of the subject, it is necessary for you to realize that a physically embodied *independent* psychic is related to his spiritual environment virtually the same as one physically embodied individual is related to his fellows on the physical plane. With that thought

in mind I trust you will be able to gather the purpose and intent of my answer.

QUESTION: Is it not a debatable question as to whether the power of true prophecy, if possessed universally by mankind, might work more harm than good? For example, might it not in a large measure constrict man's freedom of Will, and lessen his desire to change the dictums of Fate by honest efforts on his own part to overcome adverse circumstances?

ANSWER: No doubt you are right. This, however, is due to the purely individual human equation. There are always many who seek to shift to other shoulders the burden of responsibility. This class would undoubtedly accept the prophecies of either true or false prophets, solely because of the natural impulse which would impel them to trust to the dicta of others even though they themselves may thereby become the victims of their own folly.

However, there is a considerable number who would not surrender their own judgment even in the face of genuine prophecies from those who have proven their ability to prophesy truth alone. However, is it not quite as true that there is scarcely a single problem of human life but has its two sides—which means that it is open to discussion; and hence “a debatable question”? Personally, I would not attempt to influence any individual to rely upon even those whose prophecies stamp them as genuine and reliable. This is a question which every individual who has reached the evolutionary development of personal responsibility, is obligated to decide for himself.

TK.



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